

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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THE SINNER'S COMPLAINT.

AN EXTRAIT.

TELL me, ye servants of the Lord,
Ye heirs of glory's bright reward,
Of crowns beyond the skies:
How can you see us glide along
The stream of life, a giddy throng,
Without unceasing cries?

Our cries are scatter'd in the air:
The gracious God hears not our pray'r,
Nor heeds what'er we say;
But your's ascends to meet his ear,
And draw the dear Redeemer near,
To listen while you pray.

Fearless, we travel tow'rd's the tomb,
Defy the pow'r of wrath to come,
And waste our golden years.
You know the terrors of the Lord;
You see the splendour of his sword,
And should excite our fears.

On us, immortal wrath shall pour,
In bursting floods, an endless show'r
Of unquenching fire.
Seraphs shall wake your souls with joy,
While they their tongues in praise employ,
And strike the sounding lyre.

No beams of mercy from the skies
Shall greet our soul's admiring eyes,
Unless you pray them down;
But if our spirits, sav'd from death,
Shall greet you with celestial breath,
'Twill happily your own.

And when the trump of God shall sound,
And call the slumbers from the ground
To hear their final doom;
Should you behold us chain'd in fire,
Subject to God's eternal ire,
In hell's devouring tomb;

And, hear our souls, despairing, cry,
"Oh had you warn'd us not to die,
We then, had been forgiven;
Could grief in paradise appear,
These words would start a mournful tear,
And damp your joy in heav'n."

Ye saints, in ardent pray'r, unite
To plead for sinners day and night
Before your Father's throne,
Then, drawn by God's resistless grace,
You'll see us flock, for life and peace,
To God, th' anointed Son.

To the Editor of the Christian Repository.

Having observed that a writer in the Christian Repository under the signature of *Amicus* has gratuitously introduced himself to the public as the advocate and defender of the religious society of Quakers, I take the liberty to assure the Editor that whoever *Amicus* may be, or whatever his qualifications as a writer, I am convinced he is not only, not authorised by them to manage their defence; but also that he does not hold the principles which are professed and believed by the great mass of the society, as I shall endeavour to convince you and him by sending you a few extracts from some standard works which have been sanctioned by them and which I beg you will insert in your paper.—And I cannot but express the hope that such of your readers as may have perused the essays of *Amicus*, will steadily bear in their recollection, that the Quakers are no more accountable for his antichristian doctrines, than they are for the vulgar irreverent and blasphemous publications of a Rousseau, a Voltaire or a Malbranche.—I have been for many years acquainted with the history and principles of this sect, I have read most of their religious works, have been on terms of intimacy with many of their most conspicuous characters in this country, and some in England, and have carefully examined into their tenets, and I am bold to assert, that whatever opinions may be promulgated by some individuals among them, the great body of their professors are firm in their belief in the glorious divinity of Jesus Christ, and in the virtue of his blessed and holy offerings, as a propitiatory sacrifice for the sins of the whole world, and I believe they would be very far from acknowledging the sentiments which *Amicus*, has published to the world as their faith.

I consider some of his remarks as calculated to make an impression on the pub-

lic mind very unfavourable to the cause of religion in general and especially to brand the Quakers with Unitarian and Socinian principles, to weaken our faith in the propitiatory sacrifice and mediation of Christ Jesus and thereby to destroy our only hope of salvation.—As I believe liberty of conscience to be the right of all men I am far from wishing to dictate to any in points of religious faith, but I protest against any individual publishing his own sentiments as the received opinions of a large and respectable body of christian professors without their authority and sanction previously obtained.

Philad Dec

In proof of what I have written above, I refer to the following extracts from standard works.

EXTRACTS.

William Penn, in his "Primitive Christianity," chap. ix. sect. 1, expresses himself thus—"Lest any should say we are equivocal in our expressions, and allegorize away Christ's appearance in the flesh, meaning only thereby our own flesh; and that as often as we mention Him, we mean only a mystery, or a mystical sense of Him, be it as to his coming, birth, miracles, sufferings, death, resurrection, ascension, mediation, and judgment; I would add, to prevent the well disposed from being staggered by such suggestions, and to inform and reclaim such as are under the power of prejudices, that we do, (we bless God,) religiously believe and confess to the glory of God the Father, and the honour of His dear and beloved Son, that Jesus Christ took our nature upon Him and was like unto us in all things, sin excepted; that He was born of the Virgin Mary, suffered under Pontius Pilate the Roman governor, was crucified, dead, and buried in the sepulchre of Joseph of Arimathea; rose again the third day and ascended into heaven, and sits on the right hand of God, in the power and majesty of His Father, who will one day judge the world by him, even that blessed man Christ Jesus, according to their works."

Robert Barclay the apologist, writing on immediate revelation, declares his faith in these words—"The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by His eternal Word and Son. This is that Word that was in the beginning with God, and was God, by whom all things were made that was made. This is that Jesus Christ by whom God created all things, by whom and for whom all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; who therefore is called the first born of every creature. As then that infinite and incomprehensible Fountain of life and motion operateth in the creatures by His own eternal Word and power, so no creature has access again unto Him but in and by the Son, according to His own express words—"No man knoweth the Father but the Son, and he to whom the Son will reveal Him;" again, "I am the way, the truth and the life: no man cometh unto the Father but by me." Hence He is fitly called the Mediator betwixt God and man: for having been with God from all eternity, being Himself God, and also in time partaking of the nature of man, through Him is the goodness and love of God conveyed to mankind, and by Him again man receiveth and partaketh of these mercies." In his arguments on the 5th and 6th propositions after speaking of Christ in man, he says, "But by this as we do not at all intend to equal ourselves to that holy man the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily, so neither do we destroy the reality of His present existence as some have falsely calumniated us."

On the subject of justification, he says, "God manifested His love towards us in the sending of His beloved Son, the Lord Jesus Christ, into the world, who gave Himself for us as an offering and a sacrifice to God for a sweet smelling savour, having made peace through the blood of his cross, that He might reconcile us unto Himself, and by the eternal Spirit, offered Himself without spot unto God, and suffered for our sins, the just for the unjust, that

He might bring us unto God. Forasmuch as all who have come to man's estate (the man Jesus only excepted,) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them due to their offences; in this respect He is truly said to have borne the iniquities of us all in His body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us, so that our former sins stand not in our way, being by virtue of His most satisfactory sacrifice removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained, any other way, or by any works or sacrifice whatsoever. So then, Christ by His death and sufferings hath reconciled us to God, even while we are enemies; that is, He offers reconciliation to us; we are put into a capacity of being reconciled; God is willing to forgive us our iniquities and to accept us, as is well expressed by the apostle; "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation;" intimating, that the wrath of God being removed by the obedience of Christ Jesus, He is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent."

Joseph Phipps, in a work entitled "The Original and Present State of Man," written in the year 1773, expresses himself in these words:—"The Evangelist shows first what the Word, Christ, was in Himself, and asserts He was God; and next what He was in and to the world. First, He was the Creator of all things; and, second the Light of men; and both these He was in the beginning, or early part of time, to the creation, four thousand years before His coming in the flesh.—In the beginning was the Word. This Divine Word had no beginning. It was no part of the creation. All created things were made by Him, and called from inexistence into being; but the Word is without beginning or end of days. The Word inexpressible by words, & incomprehensible by thoughts, and imaginations. The Orthodox Logos or Right Reason, infinite in wisdom, goodness and power, from the beginning, issuing forth, and acting in the work of creation and providence, and also from the time of the fall, in mediation and regeneration. As man was the only part of this lower creation designed for immortality, the favours he then received were answerable to the high purpose of his Maker in creating him. The creating and conserving Word immediately became his illuminator and quickener. "All things were made by Him, and without Him was not any thing made that was made. In him was life, and the life was the light of men."

"After man's transgression and defection from this Divine Light and Life, this gracious Word astonishingly condescended to offer Himself to repair the breach, by determining, in due time, to take the nature of man upon Him, and to give it up to excruciating pains and the death of the cross, as a propitiation for the sins of the whole world. Hereby he showed the greatness of divine love and mercy to poor helpless man, and also by then immediately renewing, and thenceforward continuing to afford a manifestation of His light to man in his fallen estate. For before his incarnation, "He was in the world, and the world was made by Him and the world knew him not."

"That Jesus Christ sitteth at the right hand of the throne of the Majesty in the heavens, yet is He our king, high priest and prophet in his church, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. He is Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows."

"We sincerely confess and believe that divine honour is due to the Son of God, and that He is in true faith to be prayed unto, and the name of the Lord Jesus called upon as the primitive Christians did, because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or

blessing from God, but in and through His dear Son Jesus Christ."

The following are extracts from epistles issued at different times by the Yearly Meeting of Friends in London

1750. "We earnestly exhort and entreat you to abide steadfast in the faith of our Lord Jesus Christ; and to take heed lest any of you be seduced by the craft and subtilty of designing men, some of whom have published books tending to alienate the minds of men from the true and saving faith and to lead them to a disesteem of the Holy Scriptures and the principles of the Christian religion therein contained."

In an address of the meetings of the same Religious Society, in Philadelphia, to their members, issued in 1795 After alluding to the lamentable increase of libertinism and infidelity, they impressively exhort all to guard against its baneful influence in these words:—"And here let us caution all to beware how they suffer their minds to be drawn away by the vain philosophy of this world, from the glorious, divine, and most consolatory faith in our Lord Jesus Christ, the only Mediator and Redeemer. Many have been the attempts of men of corrupt minds, by artful publications and fallacious arguments, to deceive the unguarded, & rob them of that inestimable treasure, the hope of salvation through the Son and Sent of God; these deluded agents of the enemy of your souls' peace, would involve you in the deepest misery and distress if given place to: we beseech you therefore wisely to reject, and bear at all times a faithful testimony against their insinuations."

BIBLE CAUSE.

Conclusion of the late Report of the Nassau Hall Bible Society.—Princeton, N. J.

You have now before you a review of the proceedings of your Board during another year. It is true we have not done much. We wish we could have done more. But our limited resources would not permit. We rejoice, however, that we are permitted to commingle our efforts with those of the thousands in Christendom, who are engaged in this glorious work. We rejoice in the fact, that there are now, Bible Societies in almost every country under heaven. Some perhaps may be ready to suppose, when they hear of the hundreds of thousands of Bibles that are printed annually, that there is no necessity for this mighty effort; that the world will soon be overstocked with Bibles. But is this the fact? Let the thousands of savages of North, and the numerous inhabitants of south America; Let the millions of deluded Asia, and uncivilized and desolated Africa, answer the question. It is true that the Bible is now touching the surface, but it is far from having penetrated the interior of the desolation that covers the earth. It is true, that it finds man a miserable slave in the colds of Siberia, and proclaims him free and forgiven in Christ. It finds him a convict in New Holland, and bids him be happy. It proclaims to the remotest Asiatic, that the God of the Bible is the living God. Whilst at the same time, it calls to the wanderer of our own forests, and bids him return to his God. But we ask, has it pervaded every heart? The answer is, Oh no!—Then, until this shall be the fact, let Bible Societies go on, increasing and multiplying their operations, that the whole world may be filled with the word and the glory of God. To effect this great work, Almighty God lays under contribution all classes of men; the low, the rich and the poor; and we rejoice that they are beginning to come forward with some of that ardour with which they ought to engage in this work. And woman too, who was first in the transgression, but first in the promise, comes forward in this, as in every other benevolent work, with her less extensive, but more persevering and efficient efforts.—"Thy kingdom come," is the fervent aspiration of every christian heart. "Thy kingdom come," is the language of the necessities and the miseries of a dying heathen world: And let our prayers, and our continually increasing exertions re-echo, "Thy kingdom come."

HISTORY OF MISSIONS.

Continued.

We now turn our attention to the Eastern hemisphere, in search of missionary labors. We might review the history of the church from the days of the Apostles; and should find that this benevolent spirit has existed in some degree, almost in every age. Among other instances of this in great numbers, we must believe that some measure of the spirit of Christ has occasionally influenced the Roman Catholics, and that some benefit has resulted from their zealous exertions. It must be granted that the Jesuits, and others of that communion, have reproached the christian world by their superior ardour and perseverance, amidst difficulties and sufferings, while they carried their religion into many foreign countries. But it is lamented that they used worldly policy; that they inculcated the gross errors of their system of faith; that they incorporated the rites and principles of paganism as it prevailed in different places, with their pretended christian religion; that they accepted converts who, from any motive, and without change of character, were willing to profess the christian faith; and that they thus baptized into the name of the Redeemer vast multitudes, who became two-fold more the children of hell than they were before. The consequence is at the present day, that catholics in pagan lands are more inaccessible by the real gospel of Christ than their heathen neighbours.

Some Protestants, as the Dutch in the East Indies, have carried their religion with their conquests and their trade. They have conducted them all much in the same manner. The effect is, that among their numerous converts, little of religion appears, but the name and the external forms.

We turn to more pleasing scenes. We may look back more than a century, and notice enterprises, undertaken in the apostolic spirit, whose fruit remains to the present time.

Danish Missions in India.

In 1705, Frederick 4th, king of Denmark, upon motion of his chaplain, resolved on sending missionaries to Tranquebar, in the East Indies. *B. Ziegenbalg* and *Plutsch* embarked from Copenhagen. Nov. 1705; and after many hardships arrived at Tranquebar, July, 1706. Their discouragements were great and numerous. Not the least were the wicked lives and opposition of their resident countrymen. The mission was patronized and partly supported by the king at home. In a year and a half they had baptized 63 converts, who gave hopeful evidence to them; though it is to be remarked that Lutherans are less strict than some others in requiring evidence of conversion. The first laborers were joined ere long by *Mr. Grundler* and two others. In 1710, the mission needed support, and was aided by the English Society for promoting christian knowledge, formed 9 years before. These sent out a printer, who died before he reached India; and a printing press, which was safely received, and proved a great acquisition. From 1714, *Mr. Ziegenbalg* was absent two years, visiting his native country, Germany, and England, securing patronage. A mission College was formed at Copenhagen to aid the work. A German prince ordered a contribution to be solicited throughout his dominions. Before his departure he had completed a translation of the New testament, which was printed during his absence.

Soon after a seminary was instituted for qualifying school masters and catechists; and four Tamil youths were early brought forward as assistants. The press was in constant operation, and became a powerful engine in their hands. But in 1719 *Ziegenbalg* died, and *Grundler* in little more than a year after. Before the latter event *Mr. Schultze* and two others arrived. In two years, he finished the translation of the old testament which *Z* had begun.

Not long afterward, he removed to *Madras*; where he soon formed a church. In 1728 it consisted of 17 members; the next year 140 were added. This station was taken under the special care of the society in England.

Some rays of light penetrated the kingdom of *Tanjore*. A few catholics became converts; among whom *Sattianaden*, who became a catechist, and afterwards a preacher, and continued in the vineyard more than 10 years into the present century. *Mr. Schultze*, having labored with

great diligence and zeal 24 years, and impaired his health, returned to Europe in 1743. In 1747, 8,056 had been baptized, including children; of whom 5,235 were still alive.

In 1750, *Mr. Schwartz* arrived at Tranquebar, with two fellow labourers. One of them *Mr. Huttermann*, was stationed at *Cuddalore*, and labored with great success. About this time one of the missionaries was sent to Bengal, and stationed at *Calcutta*; where a mission was maintained many years, but with little success.

Mr. Schwartz was abundant in labors; but retiring and unostentatious. Few particulars of his labors are known. Having spent some years with his colleagues at Tranquebar, he formed a station, under the patronage of the English society, at *Trichinopoly*.—Here he soon employed native preachers; and witnessed the conversion of many heathen. In 1777, he was joined by *Mr. Pohle*, who continued till lately his pious and able successor. About the same time, *Mr. Schwartz* erected a church at Tanjore for the use of the garrison, and another for the natives. This missionary was a wonderful man, and eminently devoted to his work. His influence over wicked men, rulers and people of all characters, was surprizingly great. They would confide in him in most trying circumstances, when they would trust no one else. In time of war with Europeans, the incensed *Rajah* forbade his subjects to injure that good man. They honoured him in life; and mourned for him long after his death. The prince, who in his childhood was acquainted with the venerable *Schwartz*, though he remained a heathen, imitated christian institutions for education, and for the relief of the wretched, after his accession to power.

Mr. Schwartz established schools for European and native youth; supported several children at his own expense; and erected an orphan asylum.

In the last 20 years of his life, he spent much time in teaching children; but preached on the Sabbath, both in English and Tamil, and on Wednesdays in the Portuguese or German. He died in 1793, aged 72, having spent 48 years in India. It is said he reconverted 2000 persons, savingly converted by his means. At any rate, his success was uncommon.

Mr. Gericke was his coadjutor for more than 30 years, and died in 1802. His principal station was at Cuddalore. He also was an apostolic man. *Mr. Kolhoff* was his pupil and assistant at Tanjore. There were several other missionaries; and besides the stations already named were *Negapatam* and *Palamcottah*, of which we have no particular accounts.

In 1799 there were 8 congregations in the Tanjore country alone. In 1800, 21 were baptized at Tranquebar; and 161 children. The number of communicants in 1816, at 4 stations, was as follows: at Tranquebar, 486; at Madras, 284; at Tanjore 757; at Trichinopoly, 289. The missionaries at that time who have not yet been named were Messrs. *Caemmere* and *Schreyvogel*, at Tranquebar; and *Mr. Paetzold*, at Madras. *Rev. Dr. John* labored at Madras more than 40 years, and died in 1813. He made great exertions to establish free schools on an extensive plan; but his intentions were nearly frustrated for want of funds, till the church missionary society in England, in 1814, voted a thousand pounds for their support. This society committed them to the care of *Mr. Schnarre*, who with *Mr. Rhenius*, went out in 1814. In 6 years, from their commencement to 1816, 2416 children had belonged to them; remaining at that time, 875. Even the Brahmins generally countenance these schools; and those of *Schwartz* at Tanjore continue to flourish.

So no farther notice will be taken of the present state of these missions, when we narrate the proceedings of the several societies under whose care they have fallen. They have always struggled with pecuniary difficulties; the Danes have, in great measure suffered them to depend on foreign aid. And if our information is correct, only the station at Tranquebar remains under the patronage of the Mission College of Denmark, the country where all of them were projected. We trust they will never desert this, the first protestant mission in the world.

In all these missions, the whole number of converts was stated at 18,000 more than 70 years ago. In 1805, *Dr. Buchanan* reckoned them at 80,000; and *Dr. Carey*, at 40,000. Take a medium between these; and even suppose the real conversions were much fewer; still we have a vast and eternal fruit of missionary labours; we must

believe that they who suffered so much here to preach Christ to the heathen, are receiving the reward of those who may turn many to righteousness.

Danish missions in Greenland.

This country was settled by colonies from Iceland and Norway. In the 11th century the inhabitants were generally christians; and for three hundred years received bishops from Norway. Intercourse with Europe then ceased; and the inhabitants in 3 or 4 centuries seem to have reverted to paganism. In 1708, *Mr. Hans Egede*, a minister at Vogen in Norway, conceived a restless desire of visiting and evangelizing this helpless region. He struggled with innumerable difficulties, till he obtained the patronage of Frederick 4th of Denmark, and set sail in May 1721, with his wife and 4 children and a number of settlers. He encountered almost incredible hardships, and persevered under very uncommon privations, till his body and mind became too much enfeebled to justify his continuance. He left the station in 1736. *Mr. Albert Voss* had joined him in 1723, and left him 4 years after, on account of the failure of his health. He was succeeded by two others; with whom the king sent a garrison of soldiers, and artificers, with a design of erecting a new colony. A great mortality among the settlers, and a mutiny among the survivors, endangered the king's design. The death of *Frederic* in 1730 was another severe blow to the mission; for his successor ordered the return of the settlers, and abandoned both the colony and mission. *Mr. Egede* however remained, with ten men who could not be conveyed in the ship. God inclined the heart of the king to send him supplies the following year. The Greenland trade reviving, the king again patronized the mission.

About 1735, two missionaries more arrived—After *Mr. Egede's* return in 1736, and by his suggestion, new colonies were established in various places on the western coast, and missionaries or catechists were settled among them.

"Before the year 1792, there were 10 missionaries in Greenland; but then the number was reduced to 5. During the last war, all communication with Denmark was cut off, and at length only one missionary remained there. This was *Saabye*, a grandson of *Egede*. Even he afterwards returned."

"The Danish mission in Greenland has, in the end, done much good. Aided by that of the Moravians, it has nearly banished paganism from the country. Almost all the Greenlanders are baptized; and very few heathen are found, except in the most southern establishments."

JEWISH YEAR.

The following is an account of the Jewish Year, which takes place early in September (or Tisri,) and has lately been the cause of the non attendance of Jews at the Stock Exchange, &c.

The Jews believe that God created the world in September (or Tisri,) and that at the revolution of the same time yearly, he sitteth in judgement, and out of the book taketh reckoning of every man's life, and pronounces sentence accordingly. That day, which their great Sanhedrim ordained the new year's festival, God received intelligence by the angels, as it is written in Daniel. All things are provided in the most solemn manner, the three books are opened—the first, of the most wicked, who are registered in the Book of Death; the second of the just who are enrolled in the Book of Life; and the third, of the mean sort, whose judgment is deferred until the day of reconciliation (the 10th of Tisri:) that if, in the mean time, they repent, and their good exceed their evil, they are entered in the Book of Life; if otherwise, in the Book of Death. In the morning and evening they sound a trumpet, made of a ram's horn, to warn them of the judgment. The day before, they rise soon in the morning to repeat their prayers for remission; and when they have done in the synagogue, they go to the graves, to testify that if God does not pardon them, they are like to the dead, and praying that he will pity them, and there they give large alms. In the afternoon they shave, adorn, and bathe themselves, that they may be pure the next day. They begin this feast with a cup of wine and new year's salutations, and on their tables have a ram's horn—in remembrance of the ram which was offered in Isaac's stead. Fish they eat to signify the multi-

plication of their good works, and make themselves merry in assurance of the forgiveness of their sins; and after meat they resort to some bridge, to hurl their sins into the water—as it is written, "He shall cast all our sins into the bottom of the sea."

At night, they renew their cheer, and end this feast. From this day to the tenth day is a time of penance, or lent. The Jewish year is a lunar year, consisting, in common years, of twelve months, but of thirteen in embolismic year. The name of the months are—Tisri, Marchesvan, Cisleu, Tebeth, Schebeth, Adar, Veader, in the embolismic year—Nisan, Icar, Sivan, Thamuz, Ah, and Elui. They compute the beginning of the year from Tisri—All their bills and bonds, and all their civil acts and contracts, are still dated, among them, according to the same computation; likewise all their jubilees and sabbatical years.

This day is one of the strictest days in the Hebrew religious persuasion; it is called the "White Fast." It is kept with much solemnity. The Hebrews from all parts of England and the British Isles assemble in town, and repair at sun rise to their synagogues, where they remain until sun-set, and during the day neither eat nor drink. Those who are particularly strict in their observance of the Jewish rites, wear the shrouds in which they intend to be buried—Even those who live on the meats (forbidden by their great lawgiver Moses,) during the remainder of the year, abstain from them on this day, and they meet the congregation in order to acknowledge and atone for such sins. As soon as the stars appear, or the evening closes in, the Hymn of Death is repeated three times over in a loud voice, by the whole of the congregation, the High Priest, the Rev. Dr. Herschell, repeating it first. The effect is extremely solemn—The whole of the congregation return immediately after the hymn to break their fast, by a sumptuous entertainment, consisting of all sorts of fish, tea, coffee, &c. Afterwards at about eleven or twelve o'clock an excellent supper follows, consisting of vermicelli, soup, fowls, &c. &c.; wines, &c. &c. The following week their Grand Tabernacle fete commences, which lasts eight days, during the whole of which time the most extravagant entertainments are given.

During the feast of the Tabernacles, the Jews appear at the Synagogue with one branch of palm tree, three of myrtle, and two of willow, all tied together, which they carry in their hand, and in the left a branch of lemon tree with its fruit;—these they bring so near as to touch each other, and as they run them round shake them first towards the west, and lastly towards the north. There is a mystery contained under each of these branches. The palm, bearing an insipid fruit, is the emblem of the hypocrite—the myrtle, which, though barren has a most agreeable smell, is that of such as perform good works without the law—the willow is the symbol of the wicked—and the lemon of the just. They go in procession round the desk with these branches in their hands, which was formerly performed round the altar at Jerusalem. The seventh is a grand day. They then lay aside all but the willow bough, and go seven times round the desk.—The prayers are repeated faster than usual, for this reason, that during their journey in the desert, they were obliged to be quick in every thing—even in divine service. Seven copies of the law are taken out of the Hechal, the desk set with flowers;—and because this and the succeeding day, which is the eighth day of the festival, are days of rejoicing for the Synagogue, they abandon themselves to such excess of joy as surprises those who do not penetrate into the mysteries of the Hebrew ceremonies. They move and toss themselves to and fro with great agitation, repeating their prayers with much noise and haste, and strike the benches with their willow branches. The seven turns round the altar are performed (as they say) in memory of Joshua's procession round the walls of Jericho. This festival begins at home with the blessings, succeeded by a supper, and they divert themselves at table in the best manner they are able. Private devotion must succeed the public. During the festival of the Tents they ought to lodge in their tents.

Chris. Mir.

"THE HOLY INQUISITION"

When general Lasalle entered Toledo he immediately visited the palace of the Inquisition. The great number of the instruments of torture, especially the instrument to stretch the limbs, the drop

baths already known which cause a lingering death, excited horror even in the field of battle. Only one of these instruments, singular in its kind, for refined torture, disgraceful to reason and religion, in the choice of its subject, seems to deserve particular attention. In a subterranean vault adjoining the secret audience chamber, stood, in a recess in the wall, a wooden statue, made by the hands of the monks, representing—who would believe it?—the Virgin Mary. A gilded glory beaming around her head, and she held a standard in her right hand. It immediately struck the spectator, notwithstanding the ample folds of the silk garment which fell from the shoulders on both sides, that she wore a breast plate. Upon a closer examination, it appeared that the whole front of the body was covered with extremely sharp nails, and small blades of knives, with the points projecting outwards. The arms and hands had joints, and their motion was directed by machinery placed behind the partition. One of the servants of the inquisition, who was present, was ordered by the general to make the machine manœuvre, as he expressed himself. As the statue extended its arms gradually and then drew them back, as if she would affectionately press some body to her heart, the well filled knapsack of a Polish grenadier supplied for this time, the poor victim. The statue pressed it closer and closer, and when, at the command of the general, the director of this machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon nails and knife blades. It is remarkable that the barbarians had the wickedness to call this instrument of torture *Madre Dolorosa*—not the deeply afflicted, pain enduring, but a play on the words, the pain giving Mother of God.

MISSION IN CEYLON.

MANEY.

Extracts from Mr. Spaulding's Journal.

Oct. 22, 1821. When we came to Manepy there were two parties in the place, who were very hostile to each other. This division among the principal men in the village here, was occasioned by the removal of a temple; and the two rival and offended parties, though they would not speak with each other, were very forward in coming to us with their complaints. I have often found myself very unpleasantly situated, as the least offence to either, would prove fatal to the reconciliation, which seems to be necessary, both for their own happiness and for the cause of Christ. I asked one of them, a Moodliar, to-day, if the Tamul religion taught them to hate each other, and to quarrel? He answered, "No." "What, then, will become of you, if you continue to disobey both the Tamul God and the Christian's God?" "I don't know." "Can you hope to go to heaven?" "No, I cannot." "Are you willing to live and to die, without a hope of going to heaven?" "No, I would rather go to heaven." I then told him what the Christian religion required of him,—that he should forgive and pray for his enemies. He acknowledged that it was all very good—very true—very necessary: but after all, he will not feel, until compelled by the Spirit of God.

24. I have spent most of the day in going from house to house. I have found that nearly one fourth of the men, I have seen to-day can read the ola;—but it should be stated, that I have been among the higher and more learned class, and that there are more who can read in this village, than in any other that I have seen in the district of Jaffna. Take the population in general, and if we include females and children, I think not more than 1 in thirty can read intelligibly. In this statement I do not include our school boys.

Cruelty of Heathen Mothers.

29. Have had an opportunity to-day, of witnessing the great indifference which the people often pay to the sick. But a little distance from our house, lies a little child, about six years old, that is so far reduced by sickness, (something like the cholera,) that it is but little more than a skeleton. This was its situation when first made known to us. We have done what we could for the child, but apparently to little purpose. When Mrs. Spaulding called to-day, she found the child alone, crying most piteously. Its mother came in sight. It immediately expressed a great desire to be taken from its mat, and to be carried;

but the unfeeling mother turned away, and was going off. Mrs. Spaulding called her back, and told her to take the child. But it was with much difficulty that she was persuaded to take any notice of it.—As this is the season for fevers, as well as for the cholera, we have often been called to witness, as we visited the people, similar instances of criminal indifference. I never before felt so much the force of the Apostle's testimony, that the heathen are without natural affection.

Nov 1. To-day brother Poor preached at the school bungalow in the village, to a considerable congregation, among whom were ten Brahmins. This was a rare circumstance. They were passing in the road, and brother Poor compelled them to come in. They heard the Gospel, and some of them seemed to tremble at the naked absurdities of their own fables, when exposed to the light of eternal truth.

Increased regard of the Natives to the Christian Scriptures.

15. This evening, at candle lighting, went to a Moodliar's house, to read the Scriptures to some, who had asked to be favored with the loan of an Old Testament. As I have but one copy, and often want that, I proposed to read one evening in each week to those who wish to hear. I was pleased to see nine men of the first class, listen with much attention to the first chapters of Genesis. May God bless his word, that it may not return void.

17. To-day went to Mallagum, to witness the formation of a Tamul Bible Association in this part of the district. Besides some of the Europeans, who feel deeply interested in this object, all the American Missionaries, and a great number of the most respectable natives within the limits of the mission, were present. Subscriptions, to the amount of between four or five hundred rix dollars, annually, were entered into, almost all of which was subscribed by heathens themselves. This is the third association of the kind, which has been formed among the heathen of the Jaffna district. This has certainly been a year, long to be remembered by all who feel interested in the spread of the word of God.

Evidences of a Christian Influence

23. About eighteen men attended to-day to hear the scriptures read. The story was the conclusion of the history of the flood, and the blessing and curse of Noah upon his sons. I endeavored to show how these predictions are now fulfilling. They were much interested, as the descendants of each of Noah's sons were in the island, and their condition, which is well known to many of them, is a striking fulfillment of the prophecy. One said, "This is true, for we see it." Another said, "What we see proves the truth of the history;"—and all agreed in expressing their pleasure in hearing the book read. When I returned from Copay, I heard that the two offended parties had become friends, and interchanged visits. Every day confirms this report; and I have now heard it stated by themselves, and feel that we have great cause for gratitude to God, in whose hands are the hearts of all this people.

26. While our cook was walking across the field, he overheard the Pandarum, who officiates at the temple near, talking very earnestly with another man, saying, "What shall we do? This Padre preaches at his bungalow,—his house,—at his school bungalow and at other houses—and talks to the people. What shall we do? I think we had better write to the Collector, and let him know what he is about." This is a very good illustration of the feelings of many towards those who preach the Gospel here. "He that sitteth in the heavens shall laugh."

Superstitious Notion.

8. While out, this afternoon, I saw the people making small wicks and dipping them in oil. Asking them what these were for, they answered, "This is the day, when the great giant, called Mavete Vanum, who bears up the world, turns from one side to the other; and on this account, we illuminate our houses, gardens, stalls, gates, streets, and temples." They also sprinkle their houses and doors with meal, mixed with water, and during a feast of three days they eat but twice. Being asked, what the great giant lay on, while bearing up the world, they answered, "A serpent." "But what holds up the serpent?" "A turtle." "What holds up the turtle?" "A frog." And if you ask what holds up the frog? they answer, "air."

A RIGHTEOUS MAN.

Plato, in the second book of his Commonwealth, when he would represent a

righteous man, giving to the world the most unquestionable testimony of his virtue, says,—“Let him be stripped of all things in this world except his righteousness; let him be poor and afflicted, and accounted a wicked and unjust man; let him be whipped and tormented, and crucified as a malefactor; and yet all this while retain his integrity.” This so exactly agrees with our Saviour's condition, that had Plato not written before his time, one would have thought he had alluded to it.

[Tillotson.]

For the Christian Repository.

THOUGHTS ON CHRISTIAN ZEAL. *Be zealous therefore and repent* Rev. iii. 19.

This exhortation was originally given to the church at Laodicea: which from the manner of the angels address it is evident had lost much of its primitive purity. He says “I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am increased in goods and have need of nothing, and knowest not that thou art poor and miserable and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous therefore and repent.” Here we have the doctrine—the importance of zeal in the cause of Christ, and shall enforce it by two general propositions.

I. What it does not produce.

II. What it does produce.

1. What it does not produce.—1st. It does not produce a proselyting spirit. Our Saviour says to the Jews “ye compass sea and land to make one proselyte and when he is made, ye make him tenfold more the child of perdition than before.” However we may view this evil, it is of no trifling magnitude. It has brought upon the Church many of its severest calamities. Look abroad upon the world and see how the church has been rent by intestine divisions and torn by external commotions. With what zeal did the Pharisees and Sadducees endeavor to persuade men to embrace their particular tenets, & practice their particular ceremonies! What exertions have been made by the church of Rome to extend her dominions and include within her pale all the kingdoms of the earth! We need not indeed go back to the darkness and barbarism of Gothic ages, to find within the visible church, this spirit which has chained the martyr to the stake, and caused humanity to bleed at every pore. What spirit has been manifested within the last centuries in the churches of Europe, to support established religion on the one hand, and on the other to break the establishment, and support the doctrine of the dissenting parties! How often have we seen within our day the professed christian manifest more engagedness to promote some particular sect, than to spread abroad the knowledge of the Redeemer. The minister whose duty is to pour forth the curses of the law upon the impenitent and ungodly, mildly tells them to come within the pale of the church, and instead of pointing the trembling sinner to the Lamb of God, who taketh away the sin of the world, exhorts him to perform some external rite, and thereby merit the favor of God. Ah fatal delusion, unhappy man, cruel minister; how unlike the servant of the holy God!

2d. Christian zeal does not produce excess of animal feeling. Such is the human constitution that whatever effects materially the mind affects the body, & they have upon each other a mutual action and reaction. That the affections have an important share in religious enjoyment we do not doubt; but we apprehend that many have attached to them a sanctity which they do not merit. There may be a state of mind, an intensity of feeling, which shall dethrone reason and disorder the system. But this is not generally produced by supreme love to God. What man of ardent feeling is there who cannot work up his imagination into a state of phrenzy, while all this time his heart may be far from God, and uninfluenced by the genuine spirit of the gospel! That intensity of feeling which takes away reason, and disqualifies man for rational devotion and necessary duties of life though taken by some to be productions of the extraordinary influences of the Spirit—we apprehend on examination will be found the offspring of ignorance and a deluded imagination.

In time of religious revivals there is more animal feeling than christians are usually aware of. When the tone of religious feeling is high, and the subject of religion becomes the common topic of conversation there is less vital piety than people imagine. Hence it is that revivals so soon pass away. Professed christians, when their feelings are much wrought upon think they are making rapid advances in the divine life, and have a high degree of religious engagement, when their affections are not set on the living God. “Be not deceived, God is not mocked.”

3d. There is a zeal not according to knowledge which is not of christian origin. Some talk much upon religion, but cannot tell why or wherefore. They seem to be ignorant of the love of God, and strangers to practical godliness. They talk because others talk; if professors of religion, because they fear the censure of their brethren. These generally choose an improper season, perhaps to let others know the fervency of their zeal. There is also an improper manner to introduce religious discourse. All time, all place, all words do not please alike. Some people must be dealt with in the mildest possible manner—with others we may use more plainness.

But from what we have said, we would not have it inferred that we should be dull or silent upon religion, or cease to do any thing because something may be done wrong.

II. What Christian zeal does produce.

1st. A sincere penitence for sin. He that has his zeal inspired by love of the truth will loathe himself as a sinner. He will see himself as he is, altogether polluted. And our fervency without this is the shadow, not the substance. This spirit breathes through all the lives of all those who are given as examples of eminent piety. Daniel says, “We have sinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments. O Lord righteousness belongeth unto thee, but unto us confusion of faces as at this day. O my God incline thine ear and hear, open thine eyes and behold our desolations, and the city that is called by thy name, for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear, O Lord forgive, and hearken and do, and defer not for thine own names sake. O my God.” Who among us possess this spirit? How many lukewarm Laodiceans will hear the admonition of our text? “Be zealous therefore & repent.” Our penitence must be honest: it must be deep and pungent. It must be proportionate to our backsliding from God.

2d. A godly zeal will produce a spirit of prayer. That ardent spirit which is manifested by some without a spirit of prayer is not from above. He that possesses this spirit will be constant at the throne of Grace. He whose heart is warmed by divine love will feel the need of prayer, of assistance from on high. Prayer to him is the feast of the soul; deprive him of this and you deprive him of life. Take from him this privilege and you take away his best last prop, and break his hold on heaven. He prays not with a dull unmeaning formality, but with the Spirit and understanding. His devotions, not through a multiplicity of cares driven into the corner, nor is he contented with particular seasons for prayer; but during the business of the day his heart is frequently raised to God in pious ejaculations. He views every thing through the medium of religion. Wherever he is, or in whatever situation, he sees objects that excite adoration and praise.

3d. This leads Christians to use their utmost exertions for the universal spread of the gospel.

Was it my brethren eighteen centuries ago that our Saviour gave to his disciples his last message, “Go preach the gospel to every creature?” And are three fourths of the inhabitants now on the earth ignorant of the gospel? “O tell it not in Gath, publish it not in the streets of Askelon!” The pagan world exhibits the picture of depravity in all its native deformity. Long since has it been proved that the world by wisdom knew not God. But instead of obeying the mandates of her king, the christian has beheld with silent apathy this gloomy spectacle. Christian ministers have speculated upon it with the coldness of Stoic philosophers. For nearly two thousand years Christendom has slumbered, slumbered and slumbered over this catacomb of living death. But since she has now begun to feel on the subject, let every one put forth his utmost exertion. When we pray “thy kingdom come,” let us feel what it implies. What consummate

hypocrisy is it to pray for the diffusion of the gospel while we make not one effort to promote it. Until the church can be awakened to that spirit which characterized the primitive christians, the heathen must continue to go down in unbroken succession, to people the dark realms of eternal woe. Where, my brethren, are our Brainards, our Mills, our Swarts, and our Buchanans! Were not these men inspired with an ardent zeal? Where among us are those "men who have turned the world upside down?" Would that they were even among us.

Ministers of the gospel go through the routine of public education, cultivate their minds, and refine their taste: then aim at a professorship, at some particular station, while our western wilderness lies a barren waste, and the world around us a moral desolation. He who can look upon the present situation of the world without feelings of compassion, without an unconquerable desire to benefit his fellow men may conclude that all his zeal is the zeal of a worldling. He is the centre of his own system, around which he revolves. His love for the Redeemer's kingdom is bounded by his love of wealth or worldly honor. Let us my brethren examine the motives of our hearts. Have we any of the benevolence of the gospel? Do we not admire the ancient worthies? then let us imitate them.

When we trace the missionary shivering on the coast of Greenland, or enduring the scorching heats of the torrid zone, suffering from the privation of almost all that renders life agreeable, are we not ashamed of our indolence, and astonished at our insensibility?

4th. This spirit will influence us to a life of practical obedience. Of what avail is our zeal in church if we do not give evidence to the world, the spirit and genius of practical godliness? Do our impatient friends take knowledge of us that we have been with Jesus? Is our conversation such as becomes the spirit of the gospel? Where is our zeal? What is our situation, and what are we doing? Look around, by brethren, upon our little Zion, and mourn over her desolations. Let us fall down before God with broken hearts, while the Lord is near us, and he will pour out his spirit, and revive us again: which may he do for his great name's sake. Amen.

PHILANTHROPOS.

CHRISTIAN REPOSITORY.

FRIDAY, DECEMBER 27.

We have received the "Seventh Report of the American Education Society." It contains a mass of pleasing intelligence, of which we intend giving a summary in our next.

PAUL's request to prefix a Preface to his Numbers, will be complied with, so far as relates to the Repository. Its being inserted in the intended vol. will be held under advisement.

For the Christian Repository.

As Paul, in his last Address, complains that I have left a number of his arguments unanswered I would just observe that the limits of the Repository make it absolutely impossible to notice every argument in a formal manner. But as I have only one Essay more to write, and as I am desirous of replying to all his attempts to establish what I consider an inconsistent irrational scheme, to do which will require more time than I can at present devote to the subject, my closing Essay will be postponed to a future number of the Repository. AMICUS.

PUBLISHED BY REQUEST.

Arrived in this city, (Philadelphia) on the 7th Inst. ELIAS HICKS, a distinguished minister of the Gospel, the benign doctrines of which he as a faithful ambassador has for many years past practically endeavored (both by precept and example) to promulgate in its primeval beauty and simplicity, without money and without price. Those who are friends to plain truth, and evangelical preaching, and have heretofore been edified under his ministry, will doubtless be pleased to learn of his safe arrival, and avail themselves of the present opportunity of attending such appointments, as he under divine influence, may see proper to make in this tour of gospel love, to the inhabitants of this city and its vicinity.

Hear both sides, and "search the Scriptures whether these things be so."

Extract of a Letter from — to a gentleman in Wilmington.

"Since I have been here my mind has been quite agitated about ELIAS HICKS, the noted Quaker preacher. He must be a man of surprising talents—why he has found out that Jesus Christ was no more than a celebrated Apostle—that people now may be as good as he was—that many pious FARRERS are quite as good; those who discern spiritual things, viz. Amicus, John, Himself, &c. &c. Wonderful knowledge!!! He has spiritually discerned that, all men are born holy, without spot and blameless!!! He has spiritually discerned that there is no Devil, there will be no resurrection of the body—that the resurrection spoken of is a resurrection to spiritual life; that the Sabbath has long since been done away; that the Bible should not be made the guide!!! The

people of this place, I think need not be cautioned against this great evil, for I have seen no one read the Bible since I have been here.

Was ever more notorious heresy preached to man? Are such people reckoned christians? De-luded mortals! Still they swallow it with all the greediness that the drunkard swallows the pernicious draught, that causes his destruction. Speak against Elias Hicks, and you would be a most notable blasphemer! The Quakers here, the Hickites deny every thing like christianity; even the first principles! They are blind, spiritually, as the Mussulman or the Hindon. But we hope for the best. I think they are not all Hickites; here and there they have good streaks; but "like Angels' visits, few, and far between."

THE JEWS.

Christians in Wilmington were on the last Sabbath, favored with a Missionary visit from the Rev. JOSEPH SAMUEL C. F. FREY, whose memoirs, under the title of the "Converted Jew," have been for some time before the Christian public.

The Methodist Meeting House affording, at present, the largest accommodations, he preached there twice on the Sabbath, and also on Monday evening, to very crowded assemblies of mixed denominations. The information communicated by him with regard to the present ignorant, oppressed and miserable state of the Jewish nation was such as to surprise and rouse the whole community. He showed how greatly Christians were mistaken in their views upon this subject.

Christians, generally, for instance, suppose that all the Jews have the whole Old Testament in their hands, so that they have the means of knowing what sort of a Messiah God had promised, and are therefore to blame for not believing that Jesus is the Christ. But Mr. F. assured us that "not one Jew in 5000 had ever seen the whole Old Testament!" The 5 Books of Moses are divided into 52 Sections, equal to the number of Sabbaths in a year, and one of these Sections is read every Sabbath in the Synagogue, not however in a language which the Jews can understand, but in Hebrew which they only understand, as many Catholics do their Latin Prayers, by rote! Besides the Pentateuch, 52 chapters are selected from other parts of the Old Testament, carefully excluding, however, the chapters (such as Isa. 53. Jer. 23, &c.) which speak most clearly of the Messiah. For instance they select the 52nd chapter of Isaiah to the end of the 12th verse. The remainder of the chapter which speaks plainly of the Messiah, together with the whole of the 53d chapter, is omitted, and the 54th forms the next Section! These 52 chapters are also read in the Synagogue, in the same unintelligible Hebrew, without a sentence of explanation! They have also a Liturgy or form of Prayer, but in the same unknown tongue! Are Christians aware of these things? I am much mistaken if people generally do not attribute to the Jews far more knowledge of their own Scriptures than they actually possess. While they remain thus ignorant of their own prophecies how can they believe on Jesus of Nazareth?

Again; it is commonly supposed they have more or less Preaching in their Synagogue. But the fact is, that from January to December they here not a single discourse. Explanation of Scripture form no part of their Synagogue exercises. The appearance of the Synagogue for its confusion, levity, noise and business is the very reverse of what a place of worship ought to be. An English writer justly compares it to the 'Exchange.' Religious Education, except an initiation into the ceremonies and fables taught in the Talmud, is almost entirely neglected. The females are especially neglected. Such is the dearth of religious instruction among this people! And can we wonder, then, that they do not believe in Jesus of Nazareth? How can they believe in him of whom they have not heard? And how can they hear without a preacher?—All that they ever heard of Christ consists in the most impious and blasphemous stories concerning him. . . .

"But why not read the New Testament?—why not converse with christians?—why not attend the preaching of the Gospel?" Mr. FREY clearly showed the moral impossibility of their getting Christian instruction in any of these ways. Mr. F. himself in his childhood was prevented reading any but Hebrew Books, lest he should get hold of some Christian work. To touch the New Testament is as degrading as to touch a swine. He never saw a New Testament till he was 25 years of age. To be present where Jesus of Nazareth is the subject of conversation is also most degrading according to their view.—Thus these two avenues of information are completely closed! And as to the Preaching of the Gospel, their own violent prejudices, the displeasure of their relatives and friends and the danger of excommunication from the Synagogue, all join to prevent their attendance at a Christian sanctuary. The least question asked by a child about a prophecy relating to Christ subjects to a slap on the face; and the least leaning, or suspicion of leaning towards Christianity exposes to the most cruel persecution. He who embraces Christianity must "forsake father and mother," home, friends and every means of comfort or even subsistence. For after his conversion he is utterly cast off, his name read out in the Synagogue, his brethren forbidden to approach within four yards of him, or to furnish him with employment, shelter or sustenance. Under such circumstances, what shall the anxious Israelite do?—He must have bread; and therefore, he must have employment. But the Jews will give him none.

"Why not apply at once to Christians for food and employment?"—Well, suppose he does. The first one he applies to has no employment to give; the next is full of prejudices against him because he is a Jew; a third would receive him, but every journeyman he has in his employment threatens to leave him the moment he introduces a Jew into the shop; (this seems to be a rule throughout Europe;) besides all this he has learned no trade, understands no business, and can therefore be of little profit to any master. In Roman Catholic countries, where the greater part of the Jews reside, they are forbidden to own an inch of ground, to learn a trade, to rent a house, to keep open shop, or live in the same street with Christians! They live in a street by themselves, rent houses in the name of another, and live by

hawking, peddling, &c.—Mr. F. showed clearly the almost insuperable difficulties in the way of getting their bread if they embraced Christianity. Who, under such discouraging circumstances, can hope for their conversion?

Before any thing of consequence can be accomplished towards their conversion, EMPLOYMENT must be provided for those who embrace Christianity. This, however, on many accounts, on the continent of Europe, and in England too, is no easy task. The Directors of the Society for promoting Christianity among the Jews' in London, advertized for years and could not find one man willing to receive a Jew into his service!—partly for reasons above mentioned.

To remedy this evil, God has raised up in Germany a pious young Nobleman, Count VON DER RECKE, who has expended, nearly all his property, or \$20,000 to purchase an Asylum, where-inquiring Jews may flee from the persecutions of their kindred, and find employment and bread... Hearing that a society was formed in America for a similar object, even to Colonize the Jews in some part of our extensive country, his heart leaped for joy, and he at once dispatched a young man, a converted Jew, at his own expense, to visit the New-York Society, and if possible further this great and good work. The New-York Society have taken the young man under their care, and he is now at Princeton Theological Seminary, preparing for the ministry.

The "American Society for Meliorating the condition of the Jews," was formed in 1820. It is at present negotiating for 20,000 acres on the canal in the western part of the State of New York, on which Tract when purchased, it is intended to give employment to such emigrant Jews from Europe as shall come well recommended by Count VON DER RECKE. None are to be received but those whom the Count recommends for morality and industry, and who wish Christian instruction and to attend on the means of grace. To such employment will be given either on the farm, or in learning any trade as the individual shall prefer. A considerable number of Jews in Europe are already willing and waiting to come over to this country.

To raise the funds necessary for the purchase and furniture of this Tract, as well as excite the prayers and anxieties of christians for the Jews, Mr. FREY has been sent forth by the Society. He has already collected about \$1000, and formed at least 106 Auxiliary Societies. Liberal collections in aid of his object were raised in Wilmington and New-Castle, in each of which places a society has been formed. The societies are formed for one year only, in expectation that by that time the necessary funds will be obtained. Should any of our brethren in the neighbourhood of Wilmington and New-Castle feel disposed to contribute to this object, any donation or subscription, not less than 50 cents a year, forwarded to Mrs. Williston, the President, Mrs. Macmullan, Sec'y. or Miss M. Darrach, Treasurer of the Society in Wilmington, will be thankfully received, and will entitle them to membership in the Society.

"By their fruits ye shall know them."

During Mr. FREY's late visit to Wilmington, it was pleasing to see all denominations of professing Christians attending on his preaching, & contributing cheerfully to the object of his mission, except one! Of that Society, tho' ever anxious that other denominations should attend their place of worship, and tho' particularly invited, scarcely one attended! A society which is ever boasting of its "charity" towards all denominations, subjects its members to censure if they dare to enter other places of worship, or listen for a moment to what other societies have to say for themselves! A society which is ever crying out against the "love of money," did not on this occasion, as we believe they seldom do on similar occasions, give one cent! "By their fruits ye shall know them."

Middlebury College, and Vermont Academy of Medicine.

The college faculty consists of a president, three professors, one lecturer and two tutors—the medical faculty of five professors, in the different departments. The senior sophisters are 18, the junior 31. the sophomores 18, and the freshmen 20—the medical students amounts to 85. The cost for tuition, room rent, repair, incidental charges in the college, are about thirty-two dollars per ann: the price of boarding from 100 to 160 cents per week, in private families. For all the medical courses, 40 dollars are charged; graduate fees 12; reading terms 8; board, washing and lodging, 150 cents per week. The medical lectures continue twelve weeks.

WORTHY OF IMITATION.

On the 26th of Oct. the Female Association of Bradford Academy, appropriated 22 dollars to purchase from slavery a female child in Burmah,—to be placed under the care of Mrs. Judson. On the same day, 27 members of the said Association, organized themselves into a Society to be called the Judson Association of Bradford Academy, and obligated themselves to contribute annually, the sum of fifty cts. each for five years to come, for the purpose of assisting in the education of females in Burmah.

RELIGIOUS SUMMARY.

At a late meeting of the British and Foreign Seamen's Society in London, it was stated by one of the speakers that Capt. Angus, of New-Castle, had, at his own expense, travelled, through most of the seaports of England and Holland, for the sole

purpose of inducing the seamen to form prayer-meetings; and that in this object, he has been peculiarly successful. It was also stated on the part of the Society, that "to check as far as possible the drunkenness and impurity to which sailors are exposed by lodging in public houses, and the shameless impositions practised upon them by unprincipled women, the Society had taken, the year before, a house in Wapping, furnished it plainly with beds &c and placed it under the superintendence of a pious active man, who had spent the greater part of his life at sea. The plan had met the approbation and support of the East India Company, and the most happy consequences were anticipated from it."

The Protestant Bible Society of France has 23 local Societies; spreading over as many departments, and assisted by 23 branch societies, auxiliary to it. About 4 years since, there was not a Bible society in France; now there are 46, which with Christian holiness assume the distinctive appellation of Protestant.—The Hampshire Missionary society, Mass. employed, during the year ending in August last, 10 Missionaries in six different states 12 Missionaries have been appointed for the present year, whose term of service amounts to nearly 5 years. This society has been instrumental in effecting the settlement of Rev. Asa Brooks in Lewis Co. Rev. Aretas Loomis in Randolph Co. Virginia.—At Bombay Mr. J. Garrett and Mrs. Newell were married on the 26th of March last.—The Latest accounts from the Ceylon Mission state further additions have been made to their little church. It now contains 17 Malabars, 3 of whom are preachers of the Gospel.—A volume of sermons by the late Dr. Worcester, is in the press in Boston, and will soon be ready for the public.—We learn from the Pittsburg Recorder that a work of grace is going on in Greensburgh Pa. The Rev. Thomas F. Hughes of that place says, "36 were added to the church at our last communion; which makes 108 that have joined the church in this congregation since the 1st of June last."—A Female Missionary Society has been recently formed in Charleston, S. C.—Mr. Coultart, on the 18th of April last, baptized 72 persons at Kingston, Jamaica, and administered the Lord's supper to about 1600.—it is stated in the Religious Intel. there is in North Wales, 528 Sabbath schools; 7561 teachers; and 53,206 scholars; in South Wales, 279 schools; 2599 teachers and 24,297 scholars.—Among the deaths in Calcutta, we notice that of Dr. Thomas F. Middleton, Lord Bishop of that city.—There is a school society in the island of Malta, which enjoys much prosperity. The number of scholars is about 300. Its President is Sir Manly Power, the Lieutenant Governor of the island.—At Tahite, one of the society islands, the Queen and her sisters are engaged as teachers in the schools for adults and children. In these schools are 139 men, 83 women, 97 boys and 63 girls; total 382. The school at Papara contains 32. At Burder's Point are 3 schools; one of 380 adults; one of 230 children; another of 80 mostly adults.—"The Howard Benevolent society of Boston" have, during the last 6 months, given assistance in 223 cases 183 of which were cases of sickness [F.V.]

The Emperor Alexander has given peremptory orders for the shutting up of all the Masonic Lodges in Russia. All persons holding public situations either in the army, navy, or civil departments, are enjoined to renounce Masonry forever, under the penalty of expulsion. Fifty five of the students in Amherst Collegiate Institution, are professedly or hopelessly pious, beside 30 students in the Academy. This Academy is under the care of three instructors and one instructress, who feel their obligations to impart religious as well as literary instruction to their pupils—they have under their care 171 youths of both sexes.

From the first annual Report of the young Men's Bible Society, in Washington city it appears that there are 350 families in that city, destitute of the Scriptures: in about 75 of these families, not an individual is able to read!

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